Mr. Nyland: It is needless to say, what I said last night; that I am glad to be back. And, you may as well profit by it because maybe by tomorrow, I am not so glad. Now I am `samioutso moots.'(dutch?) Not exactly `heemo globi outsits', because you know what that means, that I am joyful up to heaven. Not that high and `toled di dribs', which means that you are sad until death, also that I haven't reached yet. But it does go up and down like a sinus curve; a sine curve. Sine curve instead of sinus curve?

(?): Sine curve.

Mr. Nyland. Yes, although sinus comes from sine. Pick one or the other. Now, the question of last night. Or, let me say first a little bit about the trip. I counted the number of cassettes; there are thirteen. In just about fourteen days; I think it is a good result. I would advise you to listen to some of them. We will transcibe them. Seattle is responsible for two, then Santa Fe, for three, Albaquerque for one and rest is for Sebastopol. When the transcriptions come in from these four sources, we will edit them here and then make them available as a little series. There are now so called three of such series; previous visits to the west coast and they haven't materialized yet, they are probably fifty or sixty percent finished. I would like to use then as addition to the Firefly. And I have made up my mind more

seriously than ever, that Firefly has to be augmented and continued. And, I would suggest that anyone who can help Jessica, in that respect, please offer your volunteer help. Is Jessica here?

Jessica Haim: Yes.

Mr. Nyland: We can agree, don't we, Jessica?

Jessica: Yes.

Mr. Nyland: I don't know, sometimes, how much these transcriptions can help you. Of course, I always believe in listening to a meeting, because the tone has something to do with it. There is a certain presence created because of it, and also the question of pauses, of listening, as it were, to the resonance of your own voice and to see that what is being said penetrates without being overdone with the next sentence. Of course, when you read you can do the same thing, particularly when you are familiar with the atmosphere. And for that reason, it's one of the reasons, why I don't think this, these kind of applications should be sent to too many people who don't know us as a group. That what we talk about always belongs to the group. And, I have said many times it is not to published. I don't want it. If there is anything to be published regarding our group here, it will have to be put into a different kind of a form.

So now we have Thursday. Questions about last night? Not the last trip, but on one of the trips of Gurdjieff in 1930, he came. He descibed this in a section of the third series. I may have read it to some of you. He came and he

listened and after he had sat there for a little while in the presense of the different people of the Orage Group, he said, 'When I look at you, I see written on many of your foreheads, the words; candidate for an insane asylum.' He let it be followed by a very definate arrangement that he was going to make. He insisted that some people or all of them, would be asked to sign a letter. I may have told you this story before. The letter simply stated that anyone interested in the ideas of Gurdjieff, would forego the pleasure or the neccessity of becoming and remaining a member of the Orage Group. He criticized Orage, at that time, for a certain form of intelligensia. Too much talk, not too much practice, not too much emphasis on Work itself, but very much and too much interest in theory. And, he forced all the people to sign it or not to sign it. And, when they did sign, it meant that they would forget about Orage. Some signed. Some didn't want to sign. Several were in doubt. Orage was at that time in Paris and came a little later after Gurdjieff and some cables were sent to Mr. Orage, 'Please, Mr. Orage, what will we do?'. You see we all loved him and it was extremely difficult to understand what Gurdjieff meant. And, we had to wait until Orage came back and of course, he having heard about this, he immediately went to Gurdjieff and asked if he could sign that letter himself. It was a very beautiful thing. Orage understood what he had done. He had to work with a limited quantity of material, you might call it and almost I would

say, had come to the end of his string. And was then busily engaged, as much as he could and to the best of his conscience to talk and a great deal to discuss, argue, and theorize. And when Gurdjieff told him and the others in this way that the practice of Work is much more important than the theory, Orage agreed and immediately, as it were, sat down at the feet of Gurdjieff and asked Gurdjieff to teach him also.

It went through my mind last night; you talked theory, it had very little sense, it was not right. I made a statement in the beginning of what I meant by that task. I said to become acquainted with your personality, to see how it had functioned and to come to a realization how little you did feed the emotional and intellectual center. And, I explained it again last night. Then immediately after we start talking about the value of impressions. Do we understand what I meant? There are two different ways by which senses, of course are affected. One way is the help for the maintenance of each center, you give it food; physically, feelingly and intellectually. That means that you are receiving impressions or certain ideas which are ~~being~~ translated to a feeling or quite definately certain food in the form of matter for the physical body. That is the maintenance. A great deal, for instance, of what is ordinary thought processes is a question of reacting to that what affects you and which as an impression reaches you. And, this whole question of reacting is simply a matter of

the different centers fuctioning and being kept, as it were, oiled up. But, I as I said last night, even, 'Where is the originality of the thought or the wish actually to have thoughts which produce the certain possibility, in the sense now of evolving?'. Or, where was it if a feeling is touched that it is not just raking up the same old thing that has been there for years and years and years. But, that there is actually an attempt to deepen and to introduce elements belonging to an emotional state. And then, would increase the total world of oneself by allowing many different forms of life to enter into your own. And so, you missed really the whole boat, because you did not talk about, how can I introduce food for the centers of myself, so that they can grow. I linked that up with evolution; the wish to evolve, the wish based on the fact that one knows that that what a man is when he about eighteen or twenty is really stopping his further development. And, from then on, many times, even if he gains experience, that it is very little else but just using what is already there; sometimes in different arrangements and of course, certain concepts we can stay, you might say, a horizontal plane and may make man a little bit more adaptable to the rest of the world as he meets it. But, for himself and for his own growth and development in wishing to become a real man and then talking Gurdjieffian language in the sense of reaching an aim of harmony; a development of which is necessary for the completion keshanian body, with a depth which is needed and with the

introduction of that I say, all forms of life up to God Himself to become in that sense even more, much more deeply religious and understanding the conduct of ones life and the wish that one should have in order to have a guide. Which of course, will culminate ultimately, you might say, for that particular section in the benevolence of an I. But then when it comes to your mind, this whole question of reaction and based almost completely on associations, on rationalization or passing the buck, or not wishing to face actually what one is. And that is what I meant; how much do you wish to give to an intelligence that starts with pondering. Starts with weighing the value. Finding out what is worthwhile and what isn't. To enter into concepts of intellect which then perfectly well as thought forms will still be tainted by a great deal of ordinary life as a personality when coming from the other two centers. The influence of cause of an emotional or perhaps already with a feeling state on such thoughts. So that if a feeling is emotional, it does require understanding of the value of a thought and that that thought should become more and more pure within oneself, and will be divested from all kinds of influences which have to do with descriptions of any kind in order, because of such a value to get away from that what is the real value of aliveness in a thought. And that, only then when a thought can become an awareness of such in the acceptance of a fact of truth, that then one gives food to the mind, which can then change over into rates of different

vibrations. We have talked about that. The mind is sounding notes constantly like do and the do extends if you let it sound and vibrate and it goes over into different kind of octaves. And that the first 'do' is already is reproduced in the second do at the end of that octave and becomes the first overtone. And it is exactly that way that one listens to ones mind in thinking; that you start to take away all the different things that belong to the 'do', the original 'do'. As it were, that you block them and that then the strings of your overtones can start to sound and you can hear them. That you do away with all the prattle and the nonsense and the stupidities that you are engaged in in your thoughts, and when they are shut-off and you eliminate them, you, as it were, kill them, that you have chance of consideration of something that is of higher value.

Well, that was my idea in trying to tell you how to look at your centers, not neccessarily even the centers which have already developed into bodies, because for the growth of such bodies, a great deal of material is needed. If you consider your mind, that it starts only at the do and there is very little left of the 'do' in the sense of really a soul, that the whole soul, as it were, has to be built. The question of the difficulty for an emotional state, to be acceptable in the form of a kesdanian body, of the neccessity of the development of 'sol' and 'la' and 'si'. That the 'do', 're', 'me' of that kesdan, although it may be unconscious is nothing else but a little period of gestation

in which there are certain feelings that are vying with each other in particular value and representation, but that nothing is actually is being done with them until at the fa state there is a realization of something else that you have to reach for an emotional state to exist. That then with the sol of that reaching across the 'fa', wishing even at the time, when that might happen when you are at 'mi', in that particular scale, that you wish that God would come from the sun; the sol, at the other side of bridge and reaching out to you and that you go on that bridge with a great deal of difficulty, but inspired by something that comes from that 'si-do' of the the kesdanian body. At first, its what has to be settled for oneself, is the conviction that in this sol that is looking at the sun, as it were, that there is aspiration and a wish to really to go there and there is a striving and that there is an ideal that you would really like to reach. That is the first requirement for development of an emotional body in its permanancy of 'sol', 'la', 'si' and the 'la'; the change over which is most important in a man, when he is aspiring toward something, then he has to wish do something about it. He takes in such impressions of an emotional nature; tries to place them within himself and then when he comes to a conclusion regarding that what he really wishes, he changes the energy of the aspiration into an inspirational force, coming then from the inside and going toward the outside world. That is absolutely neccessary for a man because that is really the

crux of the matter. Where does my wish actually becomes that kind of actuality, that it will give me a reality for myself of my being. And, that what we talk about, because after the 'la' having done a certain amount of work as a result inspirational quality and an honest desire to wish grow up and become a man, gradually and understanding the difficulties that many times he will want to sit down and we call that 'si'. Maybe it is very fortunate that 'si' is silence. Wishing then to review, to see and this is what I meant; reviewing. What is there and what isn't there as yet and what should be there that could have been there if I had had a better attitude or a proper attitude towards it or really a wish of an understanding of what I am, myself in a superficial world.

Try to see these things much more connected because the do, re, mi of the soul starts parallel to the sol, la, si of what we are now talking about and such relationships when they apply to your kesdanian body and the development of them also apply in exactly the same way to the beginnings of your soul. But that beginnings is also embryonic in the do, re, mi. It takes even a long time even before adjustments are made within that beginnings of a soul body. Now the do, and the re, and the mi, which we say observation, which implies, of course, impartiality and simultaniety, but in participation, I say, that is re. And question of finding out and ~~then~~ testing for yourself, which is the experimental period, which is mi, that is the beginning of

the gestation of a soul. It isn't as yet visible and it has not even been born but is there in principle. And this is what I think about many times when we meet and when you want to talk about Work and then you go off on tangents and why should you. It should have been realized that there was no reason for talking for so long and for so infinitum about all the little bits of nonsense that come up. How can I weigh my impressions? What do I know about it, even if the impressions are fivefold as sense organs then reach me as a certain kind of impression in my mind? How do I know what the value is for me if I say sense or smell is better than eye or better than ear or touch or what? I don't know anything about that kind of effect on me and only to the extent it will give me aspiration. And that should have been the translation immediately regarding this kind of test or a little task. How much did I get out of it as aspiration which I then with an intensity of my wish could change over into an inspirational quality because then when I am inspirational, then I walk on air because then I have some kind of an aim and I forget a little bit about where I came from and not complaining about all the different things that belong to my unconscious existence. I leave the five sense organs alone. They maintain me when they are in good order and when they are functioning. And, the attitude for what I wish really is two other faculties; two other possibilities of different kind of impressions or impressions received in a different state. That what I need

you see, as the five is maintenance only of my body and a couple of organs. But, what I really wish is to see what is in me that could be devoted or used for the possibility of growth. I have talked about HEIKDONIS & ABENSTDONIS ~~haveedonus(sp?) and averesdonus(sp?).~~ I've talked about the two other bodies to be developed as kesdan and soul. I have talked many times about what one should do in order to separate those kind of possibilities from the ordinary kind, because it does not help very much if I say one or the other is a little bit worth more than the other. What difference does it make, it all will die. It functions now and it maintains me and thank God I can keep alive, but what I really wish is to find out; how can I make food available for that purpose instead of letting it go for the satisfaction many times of the body. There is a point in which one makes a kind of a decision, that enough is enough. Maintenance is alright, that's it, but now what is left for my growth.

So, I was a little sorry about last night. And, it was the first meeting and I had hoped I would have listened to your attempts, real attempts, desire for the creation of an I, whatever that might mean, desire for living for a little while or every once in awhile in the presense of God, in the presense of a higher form of nature, supernature, great nature, at least higher than what we are, the ability to say what is there when I say, I wish to Work and that then I is there as an objective faculty, you can call it which ever way, affecting you in your behavior, being present to you,

giving imformation about you in an unconscious state as you are and as you are mechanical and as you are rationalizing and as you are justifying yourself in all kinds of processes. That is what I would have liked. We have Worked together. We have seen each other. We have seen ourselves. We are this and this and this; not on the ordinary affairs. I was of very much the impression, its just a little bit of an encounter group. Where was Gurdjeiff? Where was Work? Where was the intention expressed every once ~~and~~ in awhile becoming more and more objective about one's self? Where was the attempts that you did make during the meeting regarding yourself? And, perhaps you were asleep. And, perhaps even at certain times you could have wakened up a little bit. And, you didn't and you didn't talk about it. I say that is why I was disappointed. And, I think you can understand why I was disappointed. We have lived here for a little while. We have built a few things. Still many things to be done. We want to do it. We want to understand it; each other, this life, this barn as a meaning. I have mentioned many times, you have to continue if you really wish. You have to have that kind of cement & sand, and water. That will give foundation, crystallization of a certain kind, much more permanency. I talked yesterday, last night also, comparing it to the west coast. I talked about emotional relationships; of caring for each other. I am not so much acquainted as yet, after two weeks away of what you have been doing and to what extent maybe you have

gotten into hot water. How often did you fly off the handle and got angry at someone? How many times certain people deviate from wanting to hear about Gurdjeiff and go somewhere else, temporarily I hope, but in any event, ~~they're~~ trying to find out something for their life. Its alright that someone wishes it, but where is the sincerity that when we meet, like now or like last night, of wanting to know how can I receive help for further inspiration to actually make attempts and to Work. In a very simple way and surely not with a holy face and not eliminating enjoyment and humor and all the things go with ordinary life and not wishing to become ingrown toe-nails of the Barn, and knowing that sometimes it maybe neccessary to go somewhere else in order to find out ~~really~~ what you really do know and to behave like an ordinary human being and spend some time in New York and have contact with a variety of people who don't care about Gurdjieff at all and compare yourself then with what you are and what they have and you don't have and eliminate all kind of complaining about that. But keep on Working as much as you can for yourself to grow up. And, see if every day you can make a little bit of a comparison with how you were yesterday. And, maybe at the end of the day realizing what you have been doing as far as your unconscious behavior is concerned, that perhaps your conscience can help you. Maybe, at times to tell you, maybe tommorrow I will make a better attempt because I was pretty lousy today. I was so sleepy and I didn't even want anyone to poke me in the ribs

and wake me up. Of course, we know those things. We are all human in that way. And, we can shake hands very well standing on our unconsciousness. But, it need not always be like that and that is what I hope for; I say yes. In seventy-four we will get more and more of that kind of knowledge of activities, of what we wish to do, to produce fruit, to become part of tree and the trunk of realizing that. Again and again, I say, with all the roots that we bring ourselves with our own education to this building and then using this building as a little factory to convert the best wishes on our part into the fruits of actuality of living. That is what I want and that is what I hope for, and that is what we constantly will try to preach, to remind you. But we need help from everybody on that. Particularly help now, when the days are difficult and when there is any kind of a crisis everywhere. Hold on together and Work together and enjoy that and see what you can do for each other and share as much as you can. And, don't be all by yourself. And, don't think that you will find it by yourself. You need constantly a contact with people who will rub you the wrong way, who will tell that you are horrible and that you are not always what you are supposed to be and at sometimes you are quite hypocritical and that you are really at times, quite stupid. It is neccessary to told such things, because we are not so perfect. We are just very ordinary. We are not even exceptionally talented. We just have a little dexterity here and there. I said yesterday; one percent on

the road to consciousness and as far conscience is concerned, that what will give the warmth to any kind of conscious entity, that what will really furnish the energy which is neccessary to go over into a cosmic level or even give one the ability to recognize God, let alone that He is going to talk to us or the oneself. Just to Work and to keep at it and to introduce something of your own, first to eliminate the monotony.

Well, these are kind of thoughts that came to me during the trip and I am now here again and we will Work hard. With all the advise that I get that I have to take care of myself, I will say that I will take care of myself in a certain way. And, that way will have to be my own. I do not know how much God tells a person. I don't know how often He might be in contact with those realms of a higher being. But, there is definately energy available and to what extent even is able to contact it and let it flow within him so that he then perhaps can use it. I don't know how much is neccessary for a prayer and how often and how deep. How many times such intensity can sometimes be in the way of trying to become holy too soon and forgetting the ordinary things which your hand has to do and not your heart. What will we do with these Thursday meetings? Will you bring questions? Can I ask you for next week, to bring a question? One from each person? But a question that really has to do with your Work. Of course, the same thing applies to Wednesday, I am not making any distinction

between the two groups. It is a gathering of people, who are like students; interested in development and wish to do school work. And, some of that school work is done at home. And some of it, of course, is done in your ordinary life in contact with other people. And, all it means for a little bit of an hour, an hour and a half, is to talk about it, quite sincerely, of what were your attempts and where you got stuck. Will we talk that way now? Will you have questions? Very simple ones, but honest ones; things that belong to your, the beginnings, you might say of your inner life, things that do belong to an aspiration to be converted within you into something that gives you a desire to wake up. That may be these kind of meetings, and again I say, including Wednesday, you must come here to wish to be converted; to wish to take whatever there is, whatever there is given, whatever happens to be. To take it as raw materials for yourself, to use the meeting as a time when there is this conversion machine that is yourself, going on and running, sometimes at full speed, sometimes very slowly. Taking in such impressions of the group and then converting them within yourself into conscious ones. The word conscious impression means that I am as much as I can be, counscious in a state of awareness, in a state of receptivity in which the impressions I receive become impartial in me, because I do not allow interpretation. Then such an impression becomes conscious because then that as impression and food belongs to me for the purpose of

developing something that does not yet exist and which I sincerely wish to make grow up. A conscious impression belongs to evolution. An ordinary impression belongs to involution. That's the difference. I see these involutionary and evolutionary lines as parallel. It's very interesting if you understand that a little bit, because the two lines are close enough together and are kept separate from each other; apart from each other by a little circle that is in between. The cirle touchs one line, let's say it is the involutionary line, which goes to the left and a hundred and eighty degrees away from it is another touching point on the circle, where the evolutionary line runs and that goes to the right. What is the process; the turning ~~of~~ the circle? It is constantly turning. It's only turning one way. That is fortunate. And if you turn it now as it were, counter-clockwise. If you see that picture. It pushes the involutionary circle in the direction to the left. It pushes at the same time, the evolutionary line to right. All the same movement. All the same mechanicality. All the same kind of unconsciousness. But in the circle, it is changed as a conversion into food which can be used also for evolutionary purposes. I hope that you see that because what means is that I continue to live my life in exactly the same as always; unconsciously and mechanically. And then, at certain times I introduce something; I don't change my life, I don't stop it, I don't go to Sunday and during the week and all my life I live that way and I constantly introduce,

I've said many times, and elixir of some kind, that changes it and helps this conversion machine under the catalytic influence of such an elixir to change over and use exactly the same amount of energy that is given to me but this time for the purpose of building up something else. The circle is always maintaining itself in the same direction. I don't go contrary to it. I go along with it until I know how to change unconscious energy, if you want to call it that way, into conscious energy. That is the part in order to get to the evolutionary scale. That is what Gurdjieff means when going from one stream into the other. That is the possibility which is given to a man on earth by remaining on earth and at the same time develop within himself that what can continue to live away from the earth, when man is finished with the life of his physical body. And so we must talk about our ordinary life and the introduction of ideas of consciousness and conscience. That's the whole question; to remember that, to be reminded of that and then making an attempt at that time when that kind of a thought or feeling touches you and not waiting, but use it, then. I said some time ago; when I starts when I think of Work and wishes then to become conscious, then I make the attempt and in that attempt I create the I so that always when I say I create an I, immediately it starts to Work. That is, it starts to observe. I change it around now. I say I wish my thought to become aware, then an I is created because of that attempt. What does that mean; thought into awareness? I

say many times, that what I see of the outside world engages my alertness or my aliveness. When I look at myself, I change that alertness into an awareness. That is the process of Work. When I see this and I am busy and I see that I live and I take in impressions with my five sense organs, I have to convert that energy into two different kinds of, call them sense organs this time; six and seven. Gurdjieff talks about that. Linked up with emotional and with intellectual body. The conversion is that what I now receive in an ordinary life when I now become a conversion machine. The impression itself as energy is used and it does not go into the regular way of my unconscious behavior or my mechanical forms of, lets say, of physical expression or even feeling or even ordinary thought. All of that is mechanical. But, it goes to another place. It's the same energy, but it is redirected to go the place where it can have more affect. Where it not just received as in ordinary habitual way of behavior. Sometimes we say it goes to my subconsciousness and wakes it up. Sometimes we say it goes to that what is above the temple and start the machinery going there. And, sometimes we say it is trying to hew a road from my solar plexus to my heart. Sometimes we say it starts to mix with the hypothalamus in it's way down towards ones heart in order to create a channel which ought to exist between the mind and the feeling. And, sometimes it is as if, at such a moment, all things happen to come together

and that all the different activities, which have to take place are taking place. And that then, the amount of energy that I have received by means of any kind of impression; any kind of food, any kind of breathing is used for the totality of a wish to convert it in the machinery of myself and then there is sometimes such intensity of a wish to reach Heaven, that may as well that sometimes I even forget that I am still living on this earth.

What questions? Do you have any?

Richard Mandell: Mr. Nyland.

Mr. Nyland: Yeh.

Richard Mandell: Richard Mandell.

Mr. Nyland: Who?

Richard Mandell: Richard Mandell.

Mr. Nyland: Yes, sir.

Richard Mandell: My Work attempts are showing me that, every manifestations is spilling over into vanity, self-love and pride and I know that theoretically that supposed to feed my wish to Work more, but I am unable to accept what I see and feel afraid to make more Work attempts.

Mr. Nyland: You are not always that way. You are not always self-loving. Are you? There are thousands of different manifestations in which that does not enter at all. It may be a general characteristic at times and you will say, 'yes, that is me as a personality.' But you are not

living that way during the day. It doesn't always come out. There is a great deal of ordinary life and ordinary monotony: helping yourself to food to eat, doing all kind of little things that have to be done because the world demands it, being simply affected by a variety of things required by economic living, by contact with other people, by professional work in which there need not be, many times a relationship with feelings. All the time, when I get up in the morning and before I really become engaged, so that I can show my self-love. There is a tremendous amount of time that goes on in which energy is also used up. Start with that. Don't say I have too much vanity. It may be and maybe not. What is it that I wish to do? Really two things. I don't like the vanity and if I go at it directly, I find excuses why I should maintain it or that it is a reason for me, I rationalize about it, that for the time being I need it or I deserve it or I have proof that actually such vanity is justified. That is one way. But, the other way is really a much better one; I leave the vanity alone. I simply say, 'that is me' and I accept it. But, now that process, I make this little I, start to grow up and I wish this I to become really pure enough and grow up enough and mature enough to actually have an influence. Then the influence is of a different kind because although, as I have said many times, it consists of a form which I create and which is more or less unconscious or more or less belongs to this world. In my attempt of creation of that

kind, I pray to God, to fill this I with a quality of life which I cannot give, which I don't have or even if I do have it I can not give it because it is bound. And so when I say this I starts to function and I give the opportunity to function by constantly submitting to this observation process without having any idea of what is really taking place in the beginning ~~and~~ I'm just being observed. This I starts to grow. It gives me information about myself, but in that process, it becomes more acquainted, even, with that what is neccessary for its own growth. These are the processes ~~that~~ take place before I even can command this I to tell me what to do or to hope to sit at the feet of this I. Then wishing this I to tell me what all to do. It is still is not the time for that kind of conduct. But, in the mean time, I live my ordinary life the way it is and I make attempts at times when I feel I can make attempts and don't talk to much about how much you love yourself. What the hell is the difference? As a result of this I becoming an entity of a certain quality; it starts to influence the surrounding and when the surrounding is unconscious, this unconsciousness can not stand the presence of a consciousness.

Yeh.

Transcribed - Ron Hinsdale
Proof : GPB